

*Henry Ward Beecher  
and the Jews*

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# Henry Ward Beecher and the Jews

IN COMMEMORATION OF THE  
CENTENARY OF HIS BIRTH

*(June 24th, 1913)*

By ✓  
GEORGE ALEXANDER KOHUT



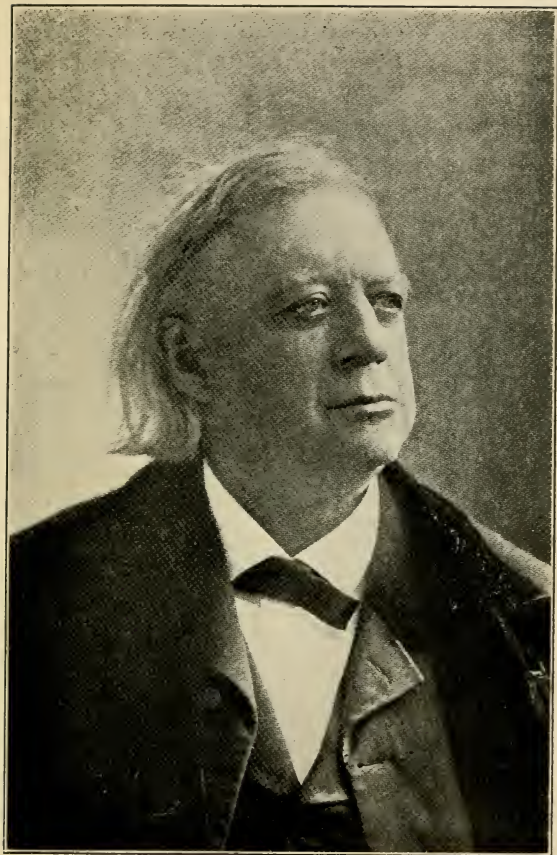
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TO MY UNCLE  
DR. ADOLPH KOHUT  
UNGARISCHER KOENIGLICHER RAT  
in BERLIN







HENRY WARD BEECHER



## Henry Ward Beecher and the Jews



THIS IS recorded of Rabbi JEHIEL, of Paris, the great Talmudist, who flourished in the middle of the thirteenth century, that he was also an accomplished Cabbalist, who, in the secrecy of his chamber, was addicted to the practice of the black art. His fame soon spread abroad among the masses. Indeed, it was rumored that in his underground cell, where he spent most of his days, engrossed in ardent study, there burned a magical lamp, which shed its light from Sabbath to Sabbath, without aid of oil or fuel. Curious crowds gathered in front of his home, anxious to see this marvel, but the Rabbi had drawn a circle about his den and had planted an iron nail in the midst of it, and when any one ventured nigh to disturb his meditations, he struck the nail with a heavy hammer, whereupon the intruder would become rooted to the spot, as long as JEHIEL wished. None had ever beheld the wonderful lamp that shone without being kindled, in his sanctuary.

At last, the report of the Rabbi's wizardry reached the ears of the King. Determined to see this miracle for himself, he set out with a large retinue, and was soon knocking at JEHIEL's gate. Roused from his revery by the unusual summons, the Rabbi seized his iron hammer

and gave the nail he had planted a sounding blow. To his amazement, it leaped up from the ground, instead of sinking deeper. Then he knew that it was the King who desired admittance. Bowing profoundly, after he had released the latch, he humbly besought his monarch's pardon. Tempting dishes and costly wines were placed before his guest, and he was graciously reassured as to the purpose of the visit. Then the King rose, looked about the meagerly furnished room, which had no other ornaments save scrolls and parchments, and paused, as if by accident, before the lamp, which gleamed with a strange brilliance.

"How now?" cried he. "Is this the magic light whereof my people speak? Tell me, Rabbi, what makes it glow so brightly, seeing that there be neither oil nor substance to feed it! By what subtle art does it burn? Is this the skill of thy Cabbala?"

"Nay, sire," gently replied the Rabbi. "There is no magic here. I have but followed the lead of nature. In place of oil for fuel, I have but a shining stone. It throws off luminous rays, by the light of which I read my ancient books."

"If that be true," exclaimed the King, delighted and surprised, "thy place is in the palace, by my side."

And thus Rabbi JEHIEL became the King's Counsellor.

So runs the story, one of the many quaint legends of the Middle Ages, handed down by GEDALYAH IBN YAHYA, the sixteenth century chronicler, in his celebrated "*Chain of Tradition*."

We shall not attempt to prove the seductive theory that here we have an unexpected reference to *radium*, but rather, after the manner of the ancient homilists, focus its light upon another personage, whose royalty is of a kindred sort, and the majesty of whose fame is at least equal to that of the King of France, of whom the legend speaks.

He is not of my race or creed, but yet of distinguished lineage: A Prince of the Church, born with the power to command, he has ruled the heart of the American people for two generations. Scholar, preacher, teacher, man of God, apostle of righteousness and tribune of the masses, he had the subtle art of personal magnetism. Not with nail and hammer, as the ancient Rabbi, did he sway the multitude! He held dominion with the glance of his eye, the lilt of his speech, the irresistible force of his passionate logic, the ardor of his faith, the temper of his conviction, the resources of his great courage.

Modest where others boasted, proud where others cringed, strong where others weakened, and timid where others rushed headlong, he was ever the leader and not the led—as much seer as king; inspired as SAMUEL; in presence, like SAUL, head and shoulders above the populace. And when rumor assailed him of misdoing and cant, he knew how to draw an intimate circle about himself, and to be alone, in splendid isolation among his books, where he was loved and trusted. There, where no one saw, gleamed the perpetual light of his genius, the emanations of which those that knew him not mistook for craft or wizardry. And there also, he who came

full-robed in majesty, with gracious greeting and ready sympathy, would find him engrossed in his parchments, eager to expound the truth and to reveal the mystery of the light that shone about him so strangely and vividly, though not kindled by human hands. Verily, such a man was destined for high places, to be the consort and counsellor of kings!

And such a man was HENRY WARD BEECHER, the one hundredth anniversary of whose birth we must not suffer to pass without a tribute of reverence and affection.

We need not here recount the details of his momentous career. His is one of the historic lives—the glory and heritage of the American nation. His name and fame are secure. Imperishable as his great forbears John Eliot, Jonathan Edwards, Cotton Mather, William E. Channing and Theodore Parker, who had all served the Lord with earnestness and zeal, his claims to distinction are yet more various. For his was no insular spirit; to toil in the vineyard of his own distinctive theology, reclaim the infidel and reconcile the dissenter, did not alone constitute his mission. His was a noble catholicity of heart and mind, knowing no barriers of convention or creed, scorning all controversy and compromise, and rejoicing in the sweet fellowship of men only when he could meet them as men, on the same level of sympathy and understanding. He was, indeed, as brave a fighter in the struggle for human right as Channing, and one could fittingly say of him what Heine so eloquently said of himself, in Channing's spirit: "Place a sword

on my tomb, for I was a valiant soldier in Humanity's War for Liberation!"

As *Jews*, also, now that we have paid homage, as Americans, to Beecher, the patriot and prophet, we owe a debt of gratitude which we can not well repay. For what great American has shown a spirit more tolerant, a generosity more spontaneous, and a friendly regard more sincere and cordial than that evidenced by the "Sweet Shepherd of Brooklyn"? We instinctively felt that we could, at need, turn with confident faith to the preacher of Plymouth Pulpit, and that he would not fail us. And, indeed, when the iron entered our souls, and we were bleeding from a cruel wound, it was his tender hand which bound up, healed and caressed, as we knew it would. It was on June 24, 1877, that he delivered the now memorable sermon, before his own congregation, entitled, "JEW AND GENTILE," called forth by the cowardly insult suffered by a distinguished Jew and his family, at the hands of a hotel keeper. The notorious incident furnished abundant material for sensational headlines in the daily press throughout the country. Feeling ran high, and while here and there honest indignation and rebuke flared up like a flame, the voice of the mighty was not heard in the high places. Robert Ingersoll was probably the only eminent layman who uttered a vigorous protest against this flagrant violation of personal privilege, and in the light of those happenings we may be disposed to condone his literary vagaries, notably his celebrated expose of "The Mistakes of Moses."



In this connection, it is interesting to recall, at least by title, a few of the many controversial tracts bearing on the so-called "Saratoga Scandal." One, by H. P. C. Worthington, issued in New York, in 1879, has the edifying caption: "HELL FOR THE JEWS." Another, written by Herbert N. Eaton, at about the same time, reads: "AN HOUR WITH THE AMERICAN HEBREW." The author breaks a lance on behalf of the Jews, and quotes some of the most pointed paragraphs from Beecher's Sermon.

The efforts of Jewish apologetes, as exemplified by two other brochures, in my own collection, are more to be regarded as curiosities of literature than dignified statements in rebuttal. One is by an anonymous scribe, who, in a dedication "To the American Press, as the Exponent of the sense of the American People, during the discussion of the Seligman-Hilton Affair," describes himself as "a Seligman Jew." It is a pamphlet of 16 pages, composed in imitation of Biblical diction, and published in 1877, in New York, bearing the title: "THE SIXTH BOOK OF MOSES; A SATIRE ON THE SELIGMAN-HILTON AFFAIR." What it lacks in good taste, it makes up in cleverness. It has, besides, the merit of brevity and directness which makes it almost distinctive in contrast with the elaborate invective produced by Paul Zunz, who, styling himself a "Naturalized American Citizen," discourses, with the aid of a whole arsenal of puns and pet-names, and much offensive buffoonery, on "THE CRISIS." The sub-title reads: "A CELEBRATED CASE AT MANHATTAN BEACH. FIRST DIRECT ANSWER AND CHAL-



LENCE TO CORBIN. WAR ON MESSRS. CORBIN, HILTON & CO. AND THE NEW YORK HERALD. AN OPEN LETTER TO THE PUBLIC" (Printed for the author, by Jesse Haney & Co., 1879).

A feature of this tract is the frontispiece, showing the LIBERTY BELL, composed entirely of the text of the Declaration of Independence, and constituting a curiosity in typography. The author has somehow managed to spread himself over 45 closely printed pages, venting his spleen upon Austin Corbin, who appears to have been the chief offender, by virtue of an assault on Jewish character perpetrated in the *New York Herald*, July 22, 1879. One can not help the wistful regret that this historic episode was exploited by an irresponsible tyro in letters, whose illustrious namesake, Leopold Zunz, had more than once consecrated his caustic wit and matchless logic to his people's defense, and whose rejoinder on such an occasion would have become an imperishable classic.

It was a Gentile, a Knight Templar, who entered the lists for Israel! With courage high and spirit-sword keen, no foe could resist him. And the weapons that he chose were not those of hate and violence. Love was his shield and persuasion was his lance. And is there anything in the armory of speech more effective than the voice of compassion, the sting of rebuke and the chastening of scorn?

Of the distinguished victim of race prejudice, this Christian champion of Israel, always benignant and

serene, and strong in his native dignity, has only this to say:

I have the pleasure of the acquaintance of the gentleman whose name has been the occasion of so much excitement—Mr. Seligman. I have summered with him, with his honored wife, and with his sons and daughters; and I have learned to respect and love them. During weeks and months I was with them at the Twin Mountain House, and not only did they behave in a manner becoming Christian ladies and gentlemen, but they behaved in a manner that ought to put to shame many Christian ladies and gentlemen. They were my helpers; and they were not only present at the Sunday services at the Twin Mountain House, but they were present at the daily prayer meetings on week days, volunteering services of kindness. I learned to feel that they were my deacons, and that in the ministration of Christian service they were beyond the power of prejudice and did not confine themselves to the limitations which might be supposed to be prescribed by their race. Therefore, when I heard of the unnecessary offense that had been cast upon Mr. Seligman, I felt that no other person could have been singled out that would have brought home to me the injustice more sensibly than he. With this statement I dismiss the personal matter.

Nothing in all this of invective, scorn or satire. The accomplished preacher of Plymouth Pulpit used no death-dealing darts to reach the heart of his hearers. He aimed with the arrow of artless truth, and straightway it sped to the mark.

With a singularly appropriate text from ACTS xix., 34, and the Seligman incident as illustrative parable, he builds up a Sermon on the Debt Humanity owes to the Jew, which will always rank as a model of literary style

and sound reasoning. We have here no patronizing eulogy, no conciliating rhetoric. The stately phrases file by like a great white army, but there is no waving of crimson banners, nor the blare of trumpets. Witness this lofty period:

They also gave to the world, by their ancient economy, a religion whose genius was the development of manhood. . . . It did not expend itself in lyrics and prayers and worship. It descended to the character of men, and sought first and above all other faiths of that age, to develop manhood. . . . It bred a race of men who put into the building of themselves the attributes of truth, of justice, of humanity, of morality, of gentleness and of humility. It reared men who had no equals, and with whom there was nothing that could compare in their own time. The Greeks built better temples than the Hebrews; but though the Hebrew hand never carved a marble, it did better—it carved men. . . .

All this is said in perfect sincerity and reverence, with the passionate fervor of a Heine, from whom, indeed, the last sentence appears to have been quite unconsciously borrowed. No finer tribute to the wisdom of Mosaic legislation has ever been penned, save possibly by his own sister, Harriet Beecher Stowe, whose "Uncle Tom's Cabin" has long been accessible to Jewish readers, unacquainted with the original, in a Hebrew and Yiddish version.

In a remarkable essay on "Moses and his Laws," contributed to the *Christian Union*, a weekly journal, *undenominational* in scope, then edited by Henry Ward Beecher and Lyman Abbott, occurs the following passage:

The strongest impulse in the character of Moses appears to have been that of protective justice, more particularly with regard to the helpless and down-trodden classes. The laws of Moses, if carefully examined, are a perfect phenomenon; an exception to the laws of other ancient or modern nations, in the care they exercised over women, widows, orphans, paupers, foreigners, servants and dumb animals. No so-called Christian nation but could advantageously take a lesson in legislation from the laws of Moses. There is a plaintive, pathetic spirit of compassion in the very language in which the laws in favor of the helpless and suffering are expressed that it seems must have been learned only of superhuman tenderness. Not the gentlest words of Jesus are more compassionate in their spirit than many of these laws of Moses. Delivered in the name of Jehovah, they certainly are so unlike the wisdom of that barbarous age as to justify of them to Him Who is Love.

And in the same lofty strain, contrasting the Jewish ideal with the Christian, in the striving for perfection, her great brother writes:

But this Jewish people set the example by their religion, which led men to seek manhood as the chief thing under all circumstances—a larger, broader, nobler, diviner manhood than ever the Gentiles dreamed of.

But we need not furnish additional extracts from this brilliant address. It is a human document of uncommon interest to Jew and Gentile alike. As it is no longer available in separate form, and has not been included in any collection of his sermons, we believe that we are rendering a distinct service by reproducing it in full, as an APPENDIX to this paper.

Nor is this the only occasion which called forth his sympathy for Israel. With the promulgation of the so-

called Ignatieff By-Laws in Russia, when the persecution of our unfortunate brethren drove so many of them to our shores, began a new era in the history of American Judaism. It was again Beecher who raised his voice on their behalf, commending our liberal Immigration Laws, and admonishing the American nation to welcome these refugees, and not to reject them as aliens. With fine discrimination and foresight he recognized the value of these exiles as an essential element in American citizenship. And who will deny that his prophecy has not been fulfilled?

And again, when one of the leading congregations in the United States met in solemn assembly to celebrate the centennial birthday of the world's greatest Jewish philanthropist, it was Beecher who joined hands with the Rev. Stephen H. Camp and Rabbi Gustav Gottheil, in that splendid service of fellowship and brotherly love. And it deserves to be recorded that he left his own flock on that memorable Sunday, to pay homage to the fair name of Moses Montefiore. From his eloquent tribute, likewise subjoined to this paper, that we may have a complete record of his relations to us, we shall here quote but the concluding paragraph:

And I would to God that this man might not be the only man of our age. If Judaism is to prevail—and may God speed it—let it prevail by bringing forth such heroes of goodness, and then all the world shall worship with unity and mutual confidence, and give glory to God. No matter in what candlestick the candle stands; it may be of lead, or iron, of gold, or one studded with precious stones. It is the candle which signifies. No matter in what church you wor-

ship; no matter to what sect you belong; no matter in what belief you are fixed, it is the living heroic life, the bounty of a rich heart that is the candle, giving light in every house and for all time.

In these last lines the great preacher wrote his own epitaph. His was, indeed, the heroic life and the bounty of a rich heart, and the candle of which he speaks, like the Rabbi's lamp in the story, is that mysterious and unfaltering faith in human goodness, the glow of which has brought warmth, courage and cheer to many troubled hearts.

The crowning act of Beecher's service of love for Israel was his ardent advocacy of Oscar S. Straus for the Turkish Embassy. During the Presidential Campaign of 1884, Mr. Straus was Secretary of the Executive Committee of the Merchants' and Business Men's organization which supported the Democratic nominee. His nomination for the Ottoman post was wholly unexpected, as it was unsought. It was brought about by no political influence, but solely by the spontaneous efforts of many leading merchants, and was heartily endorsed by the Board of Commissioners of Foreign Missions. Among those most zealous on his behalf was Henry Ward Beecher, who, in a letter to President Cleveland, pressed his candidacy in the following terms:

It is because he is a Jew that I would urge his appointment, as a fit recognition of this remarkable people, who are becoming large contributors to American prosperity, and whose intelligence, morality and large liberality in all public measures for the welfare of society deserve and should receive from the hands of the government some such recog-

nition. Is it not also a duty to set forth in this quiet but effectual method the genius of American government, which has under its fostering care people of all civilized nations, and which treats them without regard to civil or religious race peculiarities as common citizens? We send Danes to Denmark, Germans to Germany; we reject no man because he is a Frenchman. Why should we not make a crowning testimony to the genius of our people by sending a Hebrew to Turkey? The ignorance and superstition of mediaeval Europe may account for the prejudices of that dark age. But how a Christian in our day can turn from a Jew, I cannot imagine. Christianity itself suckled at the bosom of Judaism; our roots are in the Old Testament. We are Jews ourselves gone to blossom and fruit. Christianity is Judaism in evolution, and it would seem strange for the seed to turn against the stock on which it was grown.—(See Isaac Markens, "The Hebrews in America," New York, 1888, pg. 187.)

With such evidence before him, no one can doubt his deep-rooted loyalty to the people, whose champion he had become, unbidden, at a time when its need was greatest. Verily, as the good Book says, "By their works shall ye know them!"

Henry Ward Beecher passed away full of years and honors on the eighth of March, 1887, revered and beloved by all.

At the Sixth Conference of the Jewish Ministers' Association, held April 25, of the same year, at one of the Synagogues in New York City, the following Resolutions of Regret were unanimously adopted:

Since our last meeting, Henry Ward Beecher, the illustrious teacher, the world-famed orator, patriot and humanitarian, has closed his unexampled career and has been gathered to his fathers. We, therefore,



the Jewish ministers in conference assembled, desire to inscribe upon the records of this association, our deep-felt sympathy and our sorrow over the great loss which we, in common with our fellow citizens, have sustained in the death of the venerable and beloved patriarch of Brooklyn.

We hereby extend to the widow and family of the late pastor of Plymouth Church, and also to the bereaved congregation, our profound sympathy and condolence, and we address to them the words of scripture: "The Rock, perfect are His doings, just are all His ways; who can say to Him what doest Thou?"

We recognize that we have lost in Mr. Beecher a great co-laborer in the field of religion, a religious teacher who proclaimed "God, the Merciful and Gracious, abundant in Goodness and Truth," and who always sought to inspire his hearers with the teachings of brotherly love.

We hereby acknowledge that in the galaxy of champions of liberty, equality and justice, of religious toleration, enlightenment and advancement, Henry Ward Beecher was one of the brightest stars of our century.

We remember the many inestimable services which he rendered to his country and mankind at large by his fervid eloquence, his indomitable courage, his deep sense of justice and his sympathetic heart. We pay homage to his revered memory and most gratefully acknowledge how eloquently he pleaded the cause of the Jewish people whenever envy, prejudice or fanaticism raised its head. And among illustrious non-Israelites like Doellinger, Franz Delitzsch, Virchow and others, who were defenders of our race, the name of Henry Ward Beecher will be ever cherished as a true "Oheb Yisrael" (Lover of Israel), and of him we may surely say, "Zecher Tsaddik Leev'rocho,"—the Memory of the Righteous is for a Blessing.

Be it therefore resolved, that the foregoing resolutions be given to the press for publication and copies be forwarded to Mrs. Beecher and to the Board of Trustees of Plymouth Church.—(Jewish Conference Papers . . . of the Jewish Ministers Association of America, New York, 1888, pgs. 61-62.)

For once, Jew and Gentile were united by the bond of a common grief. The cry of desolation went up in Zion.



The House of Israel mourned bitterly for the man, who, like an atoning priest, carried the Old Testament and the New in his heart.

“Speak amiably with Jerusalem” was his motto. And today, as we kindle the memorial light, to solemnize and consecrate the *one hundredth anniversary of his birth*, may it glimmer and glow, as the Rabbi’s lamp in the story, to be a beacon for Israel and all mankind, unto future generations!

## Appendix I.

### Beecher's Celebrated Sermon, "Jew and Gentile" Preached at Plymouth Church, Brooklyn, June 24, 1877

"But when they knew that he was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians."  
—Acts xix:34.

T



HIS was a terrific tumult raised in Ephesus by a merchant. When an attempt was made on the part of those who were aggrieved by the riot that took place to defend themselves by exposing their principles and their processes, the mob forbade them to speak. How far the world has grown since that time is shown by the fact that when in our day a merchant attempts to hold up to shame and disgrace men that are unoffending, there is no riot and no mob, but for the space, not of two hours, but of two days (which in New York is an age for one thing to be of interest) the whole people have sympathized with those that are wronged.

It is not my purpose tonight to make any personal sermon. Certainly, if I had the disposition to do it, a fairer opportunity never could present itself. I have the pleasure of the acquaintance of the gentleman whose name has been the occasion of so much excitement—Mr. Seligman. I have summered with his family for several years. I am acquainted with him, with his honored wife, and with his sons and daughters; and I have learned to respect and love them. During weeks and months I was with them at the Twin Mountain House; and not only did they behave in a manner becoming Chris-

tian ladies and gentlemen, but they behaved in a manner that ought to put to shame many Christian ladies and gentlemen. They were my helpers; and they were not only present at the Sunday services at the Twin Mountain House, but they were present at the daily prayer meetings on week days, volunteering services of kindness. I learned to feel that they were my deacons, and that in the ministration of Christian service they were beyond the power of prejudice and did not confine themselves to the limitations which might be supposed to be prescribed by their race. Therefore, when I heard of the unnecessary offense that had been cast upon Mr. Seligman, I felt that no other person could have been singled out that would have brought home to me the injustice more sensibly than he. With this statement I dismiss the personal matter.

There are about seven million Jews in existence in all the nations of the earth. They are living in almost every land under the sun. They excel all other people in being despised. There is not another race or people that is in such a sense a benefactor of the human race as they are, and have been. There is not another people under the sun that is treated so like despicable miscreants as they are, and have been. For two thousand years they have experienced hatred and contempt and persecution. They are an extraordinary race by their faults, by their virtues, and by their long experience. They have been twined in the history of every nation, oriental or occidental, ancient or modern; and yet they have never lost their race distinctions. They have mingled, but not "mixed," with the nations which held them.

From the Hebrews the world has received a treasure of benefit such as no other people has ever conferred upon mankind; and those things in which we count ourselves most advanced, and which we boast as being blessings which we are conferring upon the nascent nations of our times, were derived as seed-corn from this notable people; and we are but raising harvests of that which they raised three thousand years ago.

"In thy seed shall all the nations of the earth be blessed."

That was promised to Abraham, and it has been fulfilled to the letter; for every civilized nation on the globe is today, if it would understand the source of its benefits, blessed in the descendants of Abraham. Those heroic peo-

ple stand pre-eminent as the unrecognized benefactors of the human race. If any people ever lived whose faults might be condoned in consideration of their invaluable service to religion and to civilization, it is the Hebrews. If any people ever had a full measure of every form and degree of injustice meted out to them, it is the Hebrews.

Happily, in all the world the moral sense of mankind is checking the indignities and correcting the prejudices which for four thousand years have been raining upon the heads of this much-wronged people. Now and then a flash of the old fire breaks out, such as we have recently seen, but it is transient, it is feeble, and it serves to show how weak the malign elements in civilization are, and how much generosity and justice are infused into the popular feelings.

Let us look at the contributions which have been made to the world's stock in civilization by the Hebrews. It may surprise some to be told that commonwealth, as we understand it in republican governments, is unquestionably of the desert, and that our institutions sprang from the loins of Moses' mind; but it is true that he reared, in his retirement and relative obscurity, the pillars—or, at any rate, the foundations on which we are rearing the pillars and the superstructure. The commonwealth of the Israelites contained in it the seeds of all subsequent commonwealths.

The people that most saturate themselves with the whole economy of the Old Testament are the people among whom popular liberty is most likely to be developed; for, although the doctrines of the New Testament give to man in the ideal such an elevation as that wrong toward him becomes an indignity toward God, yet the working forms of political institutions which lie at the foundation of popular liberty and popular right are to be found in the Old Testament rather than in the New. An appeal to the people on all great questions of polity; the educating all the people to have a public sentiment about their own affairs; the attempt to conduct a government, whether by prophet, by priest, or by king, for the benefit of the people themselves—these fundamental elements belonged, and I think belonged first, to the Hebrew commonwealth. The more one studies the genius of legislation in the earlier periods of the national existence of the Hebrews, the more he will have reason to perceive that we are deriving, as it

were, the very nourishment of our public life from those remote times, and that we are indebted to this people for those very things which make us able to despise anybody or anything.

Closely allied to the organization of government, and indeed precedent to it, as the very condition of successful and continuous government, is the household. Now, the family emerged from barbaric forms earlier among the Hebrews than among any other people, and passed into that condition which has enabled it to perpetuate itself. For although, according to the teaching of our Master, Moses permitted polygamy, it was only by sufferance and on conditions that would surely extinguish it, and that did extinguish it. So it may be said that, in spite of the patriarchal example of early times and later times, the great body of common people among the Hebrews were brought up in the spirit of monogamy, and the household was constituted by the love of one man to one woman. In the rearing and governing of a family of children the household was a great school of all virtue and all integrity. If there be one thing that has been striking in the economy of the Hebrews from the ancient day it is their care of their children; the instruction that they gave to them; their guidance of them in their rising up and sitting down, their going out and coming in. Their great aim was to instruct their children in a knowledge of their own institutions; in a knowledge of the history of their people; and in a knowledge of those ordinances of God which had made that history celebrated. On no other point was there so much urgency in the instruction of their children as on that of character; and in no other nation were children ever reared with more care. That feature was continued down through all the mediaeval darkness, and is characteristic in Jewish households to this very hour. In intelligence, in home life, in purity, in exaltation of sentiment, and in extraordinary care in the teaching of children, there are not to be found in the palmiest communities of the best Christian households those that surpass the best families of Jews at this time. We have borrowed their example, and are rearing our children after the pattern and inspiration of the Jewish household, as it has existed from the days of Moses onward.

I cannot fail to point out, too, how, in that oriental land, and in that early day, the virtue of industry, of personal independence, of work, was understood and enforced. During the time when Plato declared that in his ideal republic there should be no mechanics; during that long intermediate period when to be a working man was to be shut out from all hope of honor and elevation in society; during the times when monarchy and aristocracy frowned upon labor; clear down to the day when, contrary to the fundamental principles of our institutions and the design of our fathers, slavery in this land made work dishonorable, and was eating out the inner life of it; from four thousand years ago down to this day—work has been honorable in the Jewish household; and that motto, that proverb stands, which stood at that early period: "He who brings his child up without a trade brings him up to be a thief." On that principle the children of the richest Jews, of Jews in the highest station, were taught how to maintain themselves by their own hands and by their own industry. The making of work honorable is one of the boons which God has given to the human race through this remarkable people.

Then we are to take notice how in the Jewish nation, from the very earliest day, woman took that position to which she has been coming for two thousand years since through the inspirations of Christianity. While all around them, in the barbaric East, woman was the degraded object of man's lust, or of his convenience as the drudge of the household, at that very time the Jewish institutions were ministered to by priestesses; by women of singular virtue and sagacity and eminence. In Greece a woman was not even permitted to go to the door to greet her husband or son as he came from the battlefield. She was not allowed to know music or poetry or philosophy, if she would be virtuous. There were women in Greece who were educated to all the embellishments and arts of life; education in Greece among women was given with a large hand, and they were educated in everything that we consider today as most befitting the noblest women; but alas! no woman was so instructed unless she was to be a courtesan. If a woman was to be a mother, and a woman honored for domestic virtue, she must be ignorant, and must not even show her face in a public assembly, and she

must not appear unveiled in the streets. But while such was the law in intellectual and artistic Greece, in Palestine the mother, the wife or the daughter with unashamed and unveiled face might look upon any man; and if called to any function, there was no public sentiment and no law that prevented her assuming that function. Whatever a woman could do well, and was called of God by inspiration to do, that she was permitted to do; and she stood honored by what she was. That invaluable contribution to humanity we derived from the early example of this great people.

They also gave to the world, by their ancient economy, a religion whose genius was the development of manhood. In other words, they gave to the world an ethical religion, as distinguished from a worshipping and superstitious religion. Although the Jew made manifest every office of devotion and reverence, and although you might select from the Jewish writers saints as eminent in observances as any others; yet the distinctive peculiarity of religion among the Israelites was that it had a practical drift as regards the conduct of men. It did not expend itself in lyrics and prayers and worship. It descended to the character of men, and sought first, and above all other faiths of that age, to develop manhood. For the whole flow of that word "righteousness" in the Old Testament is the equivalent of our word "manhood," in modern phrase, and seeking after righteousness was the distinctive peculiarity of the Hebrew religion. It bred a race of men who put into the building of themselves the attributes of truth, of justice, of humanity, of morality, of gentleness and of humility. It reared men who had no equals, and with whom there was nothing that could compare in their own time. The Greeks built better temples than the Hebrews; but though the Hebrew hand never carved a marble, it did better—it carved men. While the Greeks were so corrupt in social matters that they had not moral sense enough to hold the state together; while their national life was perpetually breaking down under the stress of human nature for lack of manly character; while they were making wondrous pictures; while they were building world-renowned temples; while they were carving heroes in gold and ivory than which the world never saw greater, and will never see greater; while they were making a "simu-



lacrum" of mankind, the Hebrews were making mankind—they were making man. Such was the very drift of their religion. And the apostle, having received the culture of Greece at the feet of his great teacher, and knowing what it meant, declared that his brethren sought after righteousness, but that they did not well understand what were the instruments by which the higher development of manhood was to be attained. They sought to develop righteousness by institutions; but Paul says that no race of people ever did or ever will, merely by institutions, develop the highest form of character. That must be done by following a living example under a heroic inspiration.

Christ is the law. That is, he undertook to do that which the whole law aimed to do, but which through the weakness of the flesh it could not do. He came making virtue luminous, and interpreting to mankind so much of the divine disposition as can possibly be shown in the human flesh, by making possible to men that which a man longs, prays, yearns, sighs to be, and then helping them to come to it—namely, to "a perfect man;" to "the measure of the stature of the fullness of Christ." But this Jewish people set the example, by their religion, which led men to seek manhood as the chief thing under all circumstances—a larger, broader, nobler, diviner manhood than ever the Gentiles dreamed of.

The moral sense of mankind, the vivid conception of right and wrong among men, sprang from the training of the Jews. Hunger and thirst after righteousness has been characteristic of the Jew from an early age; and we have derived an impulse in that direction from his writings and from his example. The Greek gave to the world aesthetic gifts. Whatever was exquisite in beauty, whatever was fine in symmetry, whatever was rare in proportion, whatever was harmonious in art, the Greek longed for; but he never longed for the good. The Jew was deficient in the perception of the beautiful as it was developed in matter; but his soul was all aflame with a conception of the beautiful as it was developed in the mind; and he sought to create in man inwardly by the spirit that which the Greeks sought to create in him outwardly by the flesh.

"As the hart panteth after the water-brooks, so panteth my soul after thee, O God."



In all the literature of the globe you cannot find another such aspiration; and this is but one of ten thousand of the breathings of the Jewish mind of its yearning after the divine.

The moral literature, too, which has come from this people has been a treasure to the world. The human race has fed on Homer, on Plato, on Aristotle, on Seneca, on Cicero, and in the far Orient on one or two notable authors; but nowhere has there been such food for the inner man as in the wisdom of Solomon, in the lyrics of David and his school, and in the cry of those great solitary statesmen, the Hebrew prophets, who were the masters of statesmanship in the age in which they lived.

But to us and to all Christendom the Hebrew should be held sacred for that gift without name and without price, our Lord and Saviour Jesus Christ. "Of whom as concerning the flesh Christ came" is a sentence that ought to make the Israelites sacred to us from association and from history, if from nothing else. The ideal man of the ages was Jesus Christ. The likeness of so much of the divine nature as can dwell in human flesh was Jesus Christ. The grandest interpreter of the Old Testament Scripture was Jesus Christ. The Sermon on the Mount is but an epitome of the great truths which had been wrought out in the experience and observation of the thousands of years of God's people preceding. Jesus Christ gathered them together and brought them as grain in a granary into the Sermon on the Mount; but they grew in a thousand fields dispersed through the ages. To be sure, he made them more noble by insphering them in a spiritual light, and showing what their outcome was, and was to be; but they were the Old Testament economies; and the Sermon on the Mount, into which they were gathered, comes to us not simply from Jesus Christ, but from his ancestors throughout all the period of the Jewish commonwealth.

But if one turns from moral functions to secular, it may be said that no people ever taught the world such a lesson of endurance, of indestructible manhood, under every conceivable oppression and wrong, as the Jews have. No abuse that can be heaped upon man has been spared from the head of this persecuted people. From the days of the Roman emperors they have been objects of cruelty in every part of the civilized world. They have every-

where been denied citizenship. Everywhere they have been denied not only equal rights, but the commonest rights of humanity. They have been obliged to clothe themselves so that their very garments were a badge of contempt. They have been shut up in certain territories. They have been fleeced, cheated, persecuted with the cruelest instruments of wrong by those who sought to wrest from them their supposed riches. They have been emptied out of countries where they had taken up their abode. For instance, from Spain seventy thousand families were driven suddenly into exile, not more than one-fifth of them surviving. That cruel exodus was repeated time and time again in various nations, from hundred years to hundred years, under the oppressions of superstitious peoples. Did a plague break out in Hungary? The Jews had poisoned the people, and a mob wreaked vengeance upon their households. Was there black death in Germany? The whole country was in cruel riot to avenge their sufferings on the persecuted Jews.

But this remarkable race, though fined, robbed, treated with the utmost injustice and cruelty, and kicked out from their abiding place again and again, they could not be destroyed. Hope sprang immortal in their soul. With tenacity, with toughness, with an ineradicable courage, with a persistence in their own faith, and with a trust in their own national stock, they have marched through I know not how many generations of persecution. The legend of "The Wandering Jew" is true—not of any one person, but of a people. It was the nation of the Jews that was the "Wandering Jew;" and all that has ever been dreamed by poets or invented by the imagination of the miseries of the "Wandering Jew" has been fulfilled more than fourfold upon the head of this great and wonderful race. They have never sat down in discouragement, but have repaired again and again and again their wasted fortunes, and erected schools and synagogues, and amassed property, and served the state, and wrought for manhood. It has been the very genius of the Hebrew people to work for the welfare of mankind by working for their own welfare. All their struggles for existence, and all their conflicts for equal rights, have done much to produce that spirit of toleration which is found throughout the civilized nations of the globe. They fought the battle of lib-

erty in fighting for their own right to live. The conflict in England by which the disfranchised Jews were at last permitted to have a name, and to have citizenship, and the rights of a citizen under the government, was one of the most enlightening and strengthening of all the moral movements in your time and mine. And that which took place in England took place in Germany, in Holland, in Spain, in Portugal, in France, in Switzerland, in Hungary, and in Austria generally. The Jews, everywhere persecuted, everywhere bruised and crushed in the root, everywhere disbranched, everywhere defoliated, everywhere robbed of their precious fruit, have sprung to life again like the mulberry tree, which is fed upon and plucked by the silk-weaving worm, but which, though stripped of one crop of leaves, produces another and another. This extraordinary people have set an example to humanity of indomitable courage in the endurance of whatever men can put upon them and yet living and thriving. If ever a race was heroic this race has been.

In its long and dreary way the indomitable spirit of this great people has not flinched. They have held fast to their faith. When for the sake of saving themselves they were outwardly obliged to conform to a cruel reigning Christianity, interiorly, in the church, in the sanctuary of their own households, they were faithful to the religion of their fathers. And, not content with simply their own advancement, they have in almost every age and in almost every country added to the common stock of knowledge and civilization, and that under all the unfavorable conditions of which I have spoken. The Jewish philosophers have stood second to none. The Jewish statesmen have been among the most eminent in the world. Jewish teachers, and scholars, and literary men, and scientists, and artists have ranked with the ablest in Europe, and they do today. It will not do to say that they are the genius of intelligence and administration in Europe; but I may venture to say that they are second to no others in these respects. Today in music, in painting, in histrionic art, in finance, and in generalship, the Hebrews are equal to any among the most favored, whether in Europe or in America. Considering their opportunities, they are certainly giving more genius to statesmanship and administration and finance than any other people.

What have they, then, of which they need be ashamed, in a Christian republic where all men are declared to be free and equal? Of what has this oriental nation to be ashamed in a country where Christianity has breathed a spirit of manhood? Is it that they are excessively industrious? Let the Yankee cast the first stone. Is it that they are inordinately keen in bargaining? Have they ever stolen ten millions of dollars at a pinch from a city? Are our courts bailing out Jews, or compromising with Jews? Are there Jews lying in our jails, and waiting for mercy, and dispossessing themselves slowly of the enormous wealth which they have stolen? You cannot find one criminal Jew in the whole catalogue. It is said that the Jews are crafty and cunning, and sometimes dishonest, in their dealings. Ah! what a phenomenon dishonesty must be in New York! Do they not pay their debts when it is inconvenient? Hear it, O ye Yankees! Was there ever any such thing known on the face of the earth before? Is it true that they live on that which you throw away? What a miscreant a man must be that is so closely economical! Is it true that they can make money where you go to bankruptcy? Shame on you!—not on them. Is it true that they have among them many who are untrustworthy? I suppose they must be the only people on God's earth any portion of whom are not trustworthy! Now I suppose there are Jews that are sometimes tempted of the devil; I suppose there are crafty men among the Jews; but I believe that for their numbers there are fewer such men among them than among us, and that of men of high and honorable dealing with enormous interests at stake, of trustworthy men in the administration of affairs, they have more in proportion to their numbers than our own or any other race stock, in this or any other land.

If, then, you look upon their genius, upon their anti-quity, upon their early and continuing services, upon the legacy which they have given to the gentile world, upon their fidelity to their faith, upon their heroism, upon their industry, upon their enterprise, and upon their substantial integrity, they are of all people under the sun the last that should be insulted, either by retail or by wholesale. And if in all the world you had sought for a place in which to base an insult for mere race you could not have found another where it would have been so disreputable as in

America, where the race spirit is opposed to our fundamental interpretation of religion not only, but of morality and of civic economy. But of all places in America where society attempts to keep its garments free from contact with the vulgar people, think of a hotel; and of all hotels a thousand-room hotel in Saratoga! Listen, O ye astonished people: where for fifty years North and South and East and West have come together, and been instructed, sometimes by ministers and sometimes by Morrisseys, and where every form of pleasurable vice, every sort of amusement, everything that would draw custom, has been common—there, in Saratoga, the Corinth of America, in a hotel designed to accommodate two thousand people, it seems society is so developed that it will not consent to go unless everybody that comes is fit to associate with men who made their money yesterday, or a few years ago, selling codfish! What is society in America? It is a disposition to be independent. The power of a man to take care of himself and his family by his own wit and industry—that makes a man respectable insofar as economics is concerned; and it is not in good taste for a man that inherits all his money, and does not earn a dollar himself, to reproach men who have not a dollar that they did not earn themselves. Of all people in creation the Hebrews least deserve the ban, the finger of scorn, the ostracism, of polite society. The trouble is, men have not been to school enough to learn the decency which belongs to the instruction of the Jews, to their institutions, and to their fundamental ideas of manhood and religion.

Are these people aiding or are they quenching civilization in our land? Are they bearing their part in the advance of knowledge in America? Are they educating their children? Are they publishing books and newspapers? Are they opening synagogues? Are they the corrupters of morality? Is it in the Jewish family that the monstrous spawn is bred that degrades Christian households? It was left for Christian reformers to unloose the bands and throw open the door to every foul solicitation and every base temptation that plays about every household in the land. Are the Jews remiss in rearing their children in those elements of education and training which go to make a character distinguished for virtue, integrity and manhood?

Are they in our poor houses? In which? Are they in

our jails? Where? Are they in our reformatories? Point them out. Do their women defile our streets? You cannot find another people in America among whom the social virtues are more rigorously taught and observed than among the Israelites. Exceptions there are, but their characteristics are such as I have represented them to be. They are a temperate people, and we are a drunken people. They are a virtuous people, and we largely tend to be a lascivious people. They are a people excessively careful of their children, and there is a great laxity among us in the education of the household. We may well take lessons of them. They were the schoolmasters of our fathers, and we may well go to school to the same masters.

They are becoming land owners in America, by reason of the liberty and toleration which reign here; and as land owners those very peculiarities which made them offensive at other times are dropping away from them. There can be no question that the Jewish race stock, if it be suffered in the largest spirit of true Christianity to have its way, will merge with the American stock. During all the two thousand years in which the Jews have been wanderers on the globe, persecuted and despised, there has been no inducement for them to invest their money in landed estates, and their property has been of a moveable kind; but they are now buying land in America; and I tell you the land that a people stand on forms them more than they form the land by their agriculture; and more among us than anywhere else they become citizens. They come here to live and stay; and their children will intermarry with ours; their blood will flow into the common stream with ours; and if their virtues might be incorporated with ours it would be of unspeakable advantage to us. Where else, then, is prejudice against them so culpable as in our land?

Let me say, in closing, that our brethren and fellow-citizens, the Jews, should not suffer themselves to be too much exercised by the petty slights or even public insults that are heaped upon them. A hero may be annoyed by a mosquito; but to put on his whole armor and call on all his followers to join him in making war on an insect would be beneath his dignity; and I think that for our friends, the Jews, to notice in any special manner this indignity which they have received will be to place too



much importance upon it. I trust, therefore, that there will be no public assemblies called, no resolutions passed, no more importunate letters written, no recrimination, no personalities. We are fed to death with such things as these, until the people have come to have almost a butcher's appetite. So let us banish, and let us exhort those whom we are proud to call fellow citizens to banish wrath; and may they recognize that their position, their honors, all things that are sacred to them, are, in this country, such as they shall themselves determine them to be. May they understand that under this government there is no place to which they may aspire—no sphere of finance, no walk in literature, no avenue to honor, no field of art or science—which is shut to them. The heaven above their head is not more free to everyone of them than all the ways of men in this land. Let them be composed, and not be disturbed by injuries which are but the faintest echoes of the wrongs which were inflicted on their fathers through unnumbered generations. If their fathers, when the foot of tyranny was placed upon their necks, when they were treated to the flame and the cord and the ax, when they tasted the luxury of the dungeon, when they were pelted with all manner of obloquy, when they were driven hither and thither and were wanderers up and down the earth, in patience possessed themselves, and maintained their economy, their institutions and their genius, I am sure their descendants will be able, under this slight breath, this white frost, this momentary flash of insult, to maintain their genius, their households, their social customs, their citizenship and the honors which their fathers achieved, and of which they are showing themselves not to be unworthy in this nation and in our time.

## Appendix II.

### Beecher's Address on Montefiore

[From "Addresses delivered at the Thanksgiving Service held at Temple Emanu-El, New York, on the occasion of Sir Moses Montefiore, Bart., completing the one-hundredth year of his life, October 26, 1884." (N. Y., pp. 7-12.)]

I



account it a great honor that you have thought me worthy to be here upon such an occasion, and my presence here this afternoon is to me a source of much pleasure.

The sentiment of all just and honorable men who fear God and love their fellowmen goes with this celebration. The distinguished citizen of the world, Sir Moses Montefiore, by his long life, by services so splendid in the way of humanity, has become himself a text that involves largely the truths both of the Old Testament and the New. Jew and Christian alike may derive from his example and services both instruction and encouragement.

There is no thing in this world that art can achieve, no architecture, no sculpture, no picture that is so beautiful as a noble living man. For although it may be the work of Michael Angelo, a man in health and strength and serving his kind, is more stately and more beautiful than any statue ever thought of or created.

It is the living man and not the simulation of man in the stone that should command admiration. There is nothing in all the madonnas and holy families of Raphael that can compare for one single moment with the mother and the children in the household. One is but the shadow; the other is the substance. And this celebration is a sign of great advancement in the moral feeling of the world. Sir Moses Montefiore is a stranger and a foreigner to most of the people who will celebrate the great birthday of this



great philanthropist, and who, all over the world will gather to give expression to this gladness in his continued life, and their thanksgiving for what he has been able to accomplish.

It certainly is a great thing. God has brought forward the human consciousness and feeling to such a point that this venerable gentleman's birthday is an occasion of universal jubilee.

My friends, he has brought to unity the quarrelings, the disgraceful differences of all the Christian sects of the world. He has shown that goodness is orthodox everywhere and always.

Correctness of thinking is very desirable. But the men that hate each other and quarrel on the ground of correctness of thinking, have hardly learned the first elements of the true religion.

Therefore a man standing in the firm faith of the Israelites, and surrounded by Christians divided into a hundred different sects, commands the confidence and the love of them all.

The world has changed. The world is changing. The great men of remote antiquity were the men of physical force, courage, audacity—the men that soared head and shoulders above the rest of men.

They are somewhat admired yet, but they are slowly sinking below the horizon. Men are not admired as warriors, but principally when their conduct is for the exhibition of principle and the advancement of humanity. But even now, a soldier patriot is not admired altogether as he was in the days gone by. We have come to an era in which we admire the statesman. We admire the artist. We follow the inspiration of men of genius; and this is unspeakably higher than the admiration of mere physical gifts.

We are drawing near to the very sanctuary of admiration. The day has gone by when it was in the power of the body or even in the gifts of the intellect or of genius to command universal esteem. Today we admire a man who is great of heart. A good man is the greatest among men.

If his goodness is spread abroad; if he have the means by which to carry out goodness on a large scale, the day has come when the philanthropist stands for the highest

form of humanity. And in this achievement you have recorded the fruit of countless ages of past experience. It is the right fruit.

Now, we are glad, not simply to admire the philanthropist, Sir Moses Montefiore; we are glad not merely to wonder at the prolongation of such a life; but we read in him a lesson of the true uses of riches and of position. Surely, he, of all men, has elevated himself into the rank of a man commanding universal admiration.

There are many men who are made narrower by abundance. There are many men who become rich that they may make meanness more conspicuous. Some men pamper themselves.

They separate themselves from their fellows. All God's bounties fall upon them as water falls upon the sand. The desert drinks it in and gives no blade of grass, no flower, no fruit back again.

But here is a man eminent in wealth, allied with the world's aristocracy, standing not in any respect higher in his own estimation. His riches brought him nearer to the human heart and made him the benefactor of those who were in poverty—and not alone of his own kindred or his own religion. He has circumnavigated the globe on missions of mercy. And though primarily and properly his message and mission have been to his own people, yet when in the providence of God he was enabled to labor for others, his great and generous heart has included all, though they were called by different names in religion and nationality.

His is the brooding of a spirit so great that his wings could spread themselves from the east to the west, and the warmth of his bosom covers the whole human family.

In this type there is a lesson that may be read in our day.

We are a people on whom the heavens rain gold. We are a people for whom God has commanded the earth to render up her fruits. The sea washes our shores with golden sand, and for us the genius and industry of the human family is rearing up a wealth more boundless than anything ever known. We have eminent wealth. We have mountainous wealth. And it becomes us, that are blessed by God with the means and opportunities, to take heed lest of the means we make curses. It is a goodly thing to

lift up the stately form, not of an idol, but of a man with like conditions of race, into whose hands God has given the power of treasure, and to see how he has used it. The life of Sir Moses Montefiore shows greatness. And the requital comes. It echoes from every quarter of this world in sympathy with the man who has used his power, not for his own exaltation, but for the relief and the comfort of his fellowmen. It is God who is the great Worker, who sits not supine to be worshipped, but who everywhere is active, thinking, living, fostering and stimulating; the great burden-bearer of the universe. And they that in imitation employ the strength of their reason and genius and the resources of their riches for their fellowmen, stand not only high, but already begin to stand highest in the ranks of worshipped men. We behold, too, how a good man rises above all the separations of the sects of human society. What potentates today one hundred years old could call out so many worshippers out of his own kingdom? How many men that stand today fighting the battles of the sectarians would have such sympathy in their age and continued health as has been brought to this man?

Since thousands of years a Jew has been a name of reproach. The wanderings in the desert of old have been nothing in comparison to the wanderings of this great people all over the world. The thunders of Sinai have been nothing compared with the thunders of persecution. I, for one, am glad in my soul, that the whole world is obliged today to bow down to the name of a Jew, who stands conspicuous this hour above the head and shoulders of ordinary men, for his goodness, his philanthropy, for the type that he gives us of true manhood. And is there this admiration for the man, but we have in his example a lesson to ambition.

To get a riband is not to deserve a riband.

To get a coronet is not to deserve a coronet.

Multitudes of men have crept through low and dirty ways to obtain the gem. But such a man as Sir Moses Montefiore, who has been titled by the hand of the great Queen, took the gift not to receive honor from it, but to reflect honor from himself upon it. And every man after-

wards shall find such honors to be more valuable, because he has owned them.

He teaches us that the unity of the human family is to spring from the heart and life, and not from any exterior gifts of manhood.

More than that. All the world says of such a man, "He cannot be shut up." Still, there is a sense in which he is yours. I congratulate you. The candle that burns in the window of my humble dwelling is my own in a sense. But it is a stormy night. The weary traveler far away sees it shine, and wrestling with the snow that he thinks will be his winding sheet, he makes for the cheering sight. So with Sir Moses Montefiore.

He belongs to humanity. He belongs to mankind. He is the possession of the whole world. And here, I think, I might as well repeat the language of the great Paul. "Are they Hebrews? So am I. Are they Israelites? So am I. Are they of the seed of Abraham? So am I."

If all Israelites were like this great man whose birthday we celebrate today then I am a Hebrew, I am a Jew, I am of the seed of Abraham.

And he is my brother. He is of my people. He belongs to me by the right I have to admire whatever is good. In such a man I recognize the breaking down of the middle wall and partition between you and me. I am a disciple and teacher of the New Testament. I accept the Old. When now and then a man rises who unites in himself the firmness of the Old and the fruits of the New, I see in that man the arms that bring the old and new together in a common bond of unity.

And so, as a Christian gentleman that reveres and uses the Old Testament as the ground and foundation of religion, I rejoice that I am privileged to stand here to express my reverence and admiration for this great man. God is greatly good; and I thank him for having raised up this philanthropist and given him length of days and honors in the sight of all the people.

And I would to God that this one man might not be the only man of our age. If Judaism is to prevail—and may God speed it—let it prevail by bringing forth such heroes of goodness, and then all the world shall worship with unity and mutual confidence, and give glory to God. No matter in what candlestick the candle stands. It may

be of lead, of iron, of gold, or one studded with precious stones. It is the candle which signifies. No matter in what church you worship; no matter to what sect you belong. No matter in what belief you are fixed; it is the living heroic life, the bounty of a rich heart that is the candle, giving light in every house and for all time.

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SUPPLEMENTARY NOTE.—Since the foregoing article was put in type, my attention has been called to the *Menorah Monthly* of March, 1905, vol. xxxviii, pages 130-140, containing a full reprint of the sermon, "JEW AND GENTILE." We are told, in a prefatory note, that the original manuscript notes of this address, which proved to be considerably fuller than those the noted divine usually made in the preparation of his discourses, are now the property of the American Jewish Historical Society. They were presented by A. Abraham, Esq., of Brooklyn, who in turn received it as a gift from Mr. H. D. Beecher, a son of the distinguished preacher. In a letter to Mr. Abraham, dated May 11, 1887, Mr. Beecher says:

The accompanying notes are the framework of the sermon that my father, Henry Ward Beecher, preached Sunday evening, June 24, 1877, on the Hebrew race. Having known you both personally and as a business man for a number of years, it seems peculiarly fitting that I should present this document to you, whom I regard as one of the best representatives, both as a gentleman and as a man of business, of the great Hebrew race, whom my father had so high a regard for.











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